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THE
CHURCH SCHOOL
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VOLUME XV No. 10

DECEMBER 1946

J. VINCENT NORDGREN

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The Church School Teacher

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*I Am the Way**

By JOHN HILTNER

LEADERSHIP training schools are not exactly our own idea. They are the logical consequence of the Master's Great Commission. "Teaching them to observe all things that I have commanded unto you" calls for a permanent program of training the necessary teachers and leaders. Leadership training schools are the West Point of the Church.

This is the last devotional service in your series on the "I AM'S" of the Bible. The text assigned to me is the majestic statement in John 14. 6. "I am the Way, the Truth, and the Life." Surely every speaker in this series will agree with me when I say: Here we have reached the climax in the whole series on the "I AM'S" of

the Bible. It is the summary of God's revelation in Christ Jesus. Let us look at the entire statement for a while, before we go into the details.

Our Lord does not say: *I know* the way, the truth and the life. He says: *I am* the Way; *I am* the Truth; *I am* the Life. There is nothing like it in any of the religions of the world. In spite of certain similarities, there is this difference between Christianity and the other religions. The non-Christian religions are all based either on an impersonal system of thought, a philosophy, or on an impersonal system of practices, a cult. Christianity comes to us first of all in a person, in the person of the Son of God. What is more: other religions stem from some one who is dead and gone. Christianity rests on Him who is. Jesus Christ

*Address given at the Leadership Training School held under the auspices of the Association of Church School Superintendents at Roe College, Cedar Rapids, Iowa, September 30, 1946.

is not a "has been"; He is the eternal I AM. You recall that He added these words to the Great Commission—and they are another great "I AM" of the Bible: "I am with you alway, even unto the end of the world."

A number of years ago, some theologians argued the question: Is Jesus an historical personality? Was there ever such a person as Jesus Christ? They graciously decided to reserve a place for Him in the history books. But a mere "historical Christ" is not enough. You and I need a Christ who, if not visible to our eyes, is as real to us as He ever was to a Peter and a John and a Lazarus and a dying thief on the cross. "We have no use for a 'painted' Christ," said Martin Luther; "our sins are not 'painted' either." We need Him every hour, and we can meet Him every hour. "Lo, I am with you alway."

Let us stop for a moment, fellow workers in the kingdom of God, and see what this means for our work.

Here we are in a world which needs help, and needs it desperately. Our world needs a way out of the jungle of sin, individual sin and corporate sin, a way to peace and justice for mankind. The

world needs a way out of moral and spiritual confusion, a way to truth. The world needs a way out of death which casts its shadow over all men, a way to life. And here stands Jesus Christ and offers a way out. "I am the Way, the Truth, and the Life."

Let me change the picture. Christianity is the powerhouse which can generate the spiritual power necessary to build a better world. The church workers, from the pastor down to the humblest Sunday school teacher, are the power lines which are to transmit these spiritual forces. Do you realize your importance? Do you recognize the honor? Do you see your responsibility? You have power in your hands. Atomic power is a strong force, but the atoning power of the gospel of Jesus Christ is a still greater force, and we are to release it.

There are scoffers who talk about the Bible and Bible teaching as "old stuff." I dare any one to touch a power line, and live long enough to say: "Old stuff." I dare any one to really come in contact with Jesus and His glory, with Jesus and His love, and say: "Old stuff." Let us get rid of the inferiority complex, of the apologetic

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Christmas in Our Sunday Schools

IN every Sunday school throughout the United States and Canada plans will soon be under way for the celebration of Christmas. In some schools the special programs will be rather elaborate, in others they will be very simple. Some schools will make plans for several programs, one by the smaller children, another by boys and girls of junior and intermediate age, and another by young people.

In some schools the various parts of each program will be well prepared, in others they will be lacking in earnest and effectiveness. Much depends on the preparation. A number of schools will have a disappointing program because they have either undertaken something too elaborate or waited too long before beginning their preparation. Adequate preparation can not be made in the last minute. This is true for the school as a whole as well as for each teacher and pupil.

There is also another kind of preparation that is important. It is the kind that runs through the entire year: the effective training

in reverence, sharing responsibility, refusing to let others down. After all, a Christmas program tells a fairly accurate story about the Sunday school. If pupils are well-behaved, co-operative, and interested in the Christian message, the preparation of the program proceeds better than in a school where pupils lack interest and have not learned to show reverence for that which is holy.

No Christmas program needs to be elaborate in order to be effective. At the very heart of the service is the gospel of the Newborn King. *Rejoicing in His Presence* is the theme. Simple old hymns and carols are the best songs to use. They possess a charm that never grows old, but rather makes them dearer as Christmasses come and go. These are the birthright of every pupil in the Sunday school.

A Blessed Christmas

TO ALL our readers we express hearty wishes for a blessed Christmastide.

Our earth has been torn by terrific destruction and, although our global war ceased more than a year ago, the rumors of war are still with us. In spite of great

promises held out by leaders and high purposes backed up by sacrifice by many of those who followed, the world is far from being one world.

We believe that the basic answer to our growing needs is found in the simple song of the angels near Bethlehem. The two parts of that song belong together: "Glory to God in the highest and on earth peace, good will to men." Peace and good will will come only if and when the children of men turn back to God and give Him the

honor due Him by believing in Him and obeying his good and gracious will. Whenever man rises up to make himself master, and in one way or another exploits his brother, peace departs and troubles multiply.

The song of the angels is not just a bit of sentiment, beautiful to hear about, but of no value to live by. No, it enshrines the wisest counsel for the good of man and the progress of civilization. Christ is still the hope of the world. Without Him there is no hope.

First, Give Yourself

A few years ago an American newspaper reporter was standing on a dock in the river harbor of Shanghai. Looking down he saw two cultured Chinese girls embarking in a dirty sampan which was bound up the river. His curiosity was aroused, and he asked some bystanders who they were. "Oh, they are young teachers who have just finished their course at the university. They are on their way up to the villages in the western hills to teach the children."

"But why," asked the reporter, "do they leave the city with its opportunities to go up to the country to teach? Why do they go bury themselves in the hill country?"

"You do not understand, sir. If the fruit of knowledge is to grow in China, some there must be who are willing to bury themselves. Your own great teacher, Christ, said, 'Unless a seed fall in the ground and die, it can not bear fruit.' Those girls represent the youth of China today, giving themselves for the youth of China tomorrow."—BERNARD A. HELLAND, in *Women's Missionary Outlook*.

"One After One"

By LILLIAN D. OLSON

LAST FALL as we were formulating our plans for another year in our Sunday school, we decided to launch out on a program emphasizing the winning of children and young people for Christ. This idea of inviting others into fellowship with Christ and His Church was not our idea. We found it was Christ's method of winning souls. We read in Matthew 19. 14, "Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

At our first Sunday school session in the fall we used as our theme in our morning worship, our missionary objective for the year, "One after One." Our prayers, Scripture reading and hymn singing were woven around this theme also. An object lesson was used to present our program to the children. A large cardboard clock was shown. The hands of the clock were set to tell the time, one after one. The children observed very quickly the time given by the clock. It was brought out that the Apostle Paul, too, told time when he said, "Behold, now

is the accepted time; behold, now is the day of salvation." Paul was telling the time for people to come to Christ. The children were both curious and interested when it was suggested that the clock told that same message.

As we proceeded with our lesson it was pointed out that the clock also suggested Christ's method of evangelism. The following facts were brought out:

1. Christ spoke more often to individuals than to multitudes.
2. Christ not only won the first disciples through personal contact, but He gained many other followers in the same way.
3. Jesus made voluntary lay workers when He made converts.
4. The Samaritan woman at the well, the rich young ruler, and the blind Bartemæus, all were brought to Christ through His personal contact.

After citing these instances, it was also pointed out how the early church grew through such a procedure and also how the church today is a witnessing church engaged in personal soul winning. All over the world pastors, mis-

sionaries and many others are working with individuals to bring them to Christ.

Following this introduction the children were asked how the great missionary message of the clock could be carried abroad by them. Many suggestions were given.

1. First of all, we should live our lives close to Christ.

2. Others have to see the Christ-life in us before they will be willing to accept what we have to tell them or be interested in our Sunday school.

3. Boys and girls should show love, friendliness, consideration, and understanding toward their playmates and schoolmates.

4. Children and teachers should keep uppermost in their minds the missionary motive—we bring others because we love the Lord and desire to serve Him.

5. All should take an active part in the missionary program. Each child and teacher is to be a missionary.

The lesson was brought to a close with the reading and memorizing of that great commission of Christ's: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to

observe all things whatsoever I have commanded you."

As our program was carried on from Sunday to Sunday the pupils were encouraged to bring others to Sunday school. A missionary chart was kept. The names of our Sunday school missionaries were put on and also the names of children they brought. If a new member came four out of five consecutive Sundays, the names were starred. We eagerly looked forward to each Sunday. It was thrilling to see how our pupils brought others to our Sunday school. We made a special effort to recognize our missionaries each Sunday and to welcome the new members they had brought.

Christ's method of personal evangelism showed us the better way to build a better Sunday school. *One after one* brought results!

A CORRECTION

In our October issue we ascribed the authorship of an article, "The Pulpit and the Altar," to Theodore E. Matson. A letter from Pastor Matson informs us that this article, which we used from his parish paper, was syndicated, and not written by him. We apologize to all concerned, and still think it is a good article.

Reverence in God's House

By BERNIECE PETTINGER JOHNSON

GOD'S HOUSE!

The church is the place set aside in a special way for the worship of God by His people. What a multitude of thoughts come to mind at the mention of God's house. Precious moments of praise, prayer, forgiveness, inspiration, and renewal of faith are spent in God's house. As adult Christians we look forward with real joy to the time we spend there alone or in fellowship with our many Christian friends.

How did this building, erected by man, become the special, dear, and holy place it is to us as Christian teachers and workers in the kingdom? Should we not stop to analyze this thought to discover the development of this composite attitude of ours toward God's house? Perhaps we will be better able to lead the children entrusted to our guidance and teaching to know and feel the Spirit of God as they also come to learn more about Him.

Three centers of attention may be:

God's house—a place for worship

God's house—a place for listening

God's house—a place for learning

In approaching any new place, we think of its reason for being. A playground offers opportunity for freedom in exercise in an active and informal manner. A restaurant provides a place for physical nourishment. A house is a shelter in which to live. A true home provides a fellowship among its members that is altogether unequalled in any other human situation. Each of these places is one of coming together for a common purpose and in each the individual must understand his privileges and responsibilities. Have these connotations, only in a spiritual sense, in regard to God's house become a reality for us and the children we teach?

How casually God's house is ap-

proached by so many children and adults who come! Too frequently, children are sent to Sunday school without any coaching or preparation as to the special significance of the building where they assemble nor the implications for their personal conduct or attitude.

God's house—a place for worship! Reverence is an initial attitude which must be learned and developed. As the children come to Sunday school and church it is an essential part of our work as parents and teachers to imbibe in them the spirit of deep respect for God's house together with awe and affection for it.

Example is the best teacher for little ones who imitate their elders so aptly. Do we speak in a tone appropriate to the place where and the subject which we are teaching? Are our Bibles, books, papers, and equipment handled with quietness and care? Is the little altar in our Sunday school room or the altar in the auditorium where we all assemble for worship approached as a holy place where we meet God in a special way? Do we use these places and things as though God shares them with us and that we are thankful for the privilege of using them? Are these questions the bases for specific discussions

with the children in connection with their regular lessons? Do we pray in our classes that we may do honor to God as we enter the work together in His house? Do we encourage the children to join in the main worship service after Sunday school?

God's house—a place for listening! Noise and confusion prevent us from hearing things necessary to our well-being. Distractions of attention toward disturbing elements often waste time and cause important things to be neglected. As we assemble in God's house special attention should be given to quietness.

Are teachers ready to receive even the early arrivals of the classes? Do we emphasize that God speaks to us often but we can hear only when we are quiet and really listening? Do we give the children the experience of a quiet time for prayer before we begin the lesson? Is each lesson also closed with prayer? Is a "waiting time" provided during each lesson for responses from the children in interpretation or personal application of the lesson? Does the teacher's attitude portray quietness? Do we show by our actions that we really believe God's house is a listening place?

God's house—a place for learning! Learning takes place best when the situation provides elements such as absence from strain, happiness, and freedom controlled in the interests of the group. Physical conditions of the room are important. The setting should focus attention to the center of worship, whether it be an altar, a lovely picture of Christ, or a table with candles, cross, and open Bible.

Capitalizing on pupil participation for preparation for the opening service, as well as the lesson period, is very important. Dewey, a modern educator of great influence, embraced the philosophy "We learn by doing." Jesus, the Master Teacher, did the things He taught. Perhaps the effectiveness of our Sunday schools could be increased if we measured our application of these ideas to the teaching and learning situations.

Does the physical setting of your classroom or assembly hall center the thoughts of the children upon God? Does the opening service unify the attention of all in a reverent manner? Does the individual teacher follow through during the lesson period by giving the children opportunities to do at least one or two things which will help them practice the fundamen-

tal truths taught? Has opportunity for variety and activity and change of physical position been provided so the interest and attention desired are maintained? Has the whole hour of learning been of a pleasant nature which will induce the child to await next Sunday with eagerness? Has the class really sat at the feet of Jesus with you to learn of Him and to receive His blessing?

True reverence in God's house is the result of rich experience with God the Father, Jesus, the Saviour, and the sanctifying power of the Holy Spirit. Children need to be led into these experiences by those who know and have felt the power of God in their own lives. Teaching them God's house is a holy place is not enough. In Proverbs 9. 10, we find written: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Really knowing God's house as a place for listening and for learning insures a better understanding and appreciation of God's house as a place for worship. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalm 89. 7).

Moths and Men

By CARL J. SILFVERSTEN

MOTHS, the pesky little creatures, seem to enjoy the the light while on their wings. One morning not so long ago, quite a while before daylight, I sat in the kitchen having my first cup of coffee. The night had been very mild and pleasing to all the little beings that enjoy night life in the open. Looking toward the kitchen window, I noticed how a a number of little moths had been attracted by the light inside and on fluttering wings tried to get through the window pane. They acted much as you and I do in our dreams when we are trying our best to go somewhere and can not get there. Most of them were small. But all of a sudden there came a great big one, and as if to show how to crash in on the light, he made a dash with full force against the window pane. But that was the last I saw of him. Undoubtedly he committed suicide by his foolish attack against the window pane.

As I sat there, observing the vain efforts of the moths to reach the light, I came to think of men

who make a futile attempt to reach the true light, which is God. There has never been a time when men have not needed to come to God. Individuals and races always have had certain ideas about Him, but through the fall of man the image of God has become blurred. Consequently a great shadow has enveloped the human race to the extent that mankind has come to live in darkness.

God, who is the true light, has made it possible for men to reach Him and to live and be benefitted by living near Him. Yet, because of the influence of the prince of darkness, men have refused to come the way our Lord has planned it for man to reach Him. There are those who by means of their own philosophies seek to reach the light in the manner the moths do it. But just like the moths, they fail to reach the true light. They come on fluttering wings of imagination, confident that they will reach the Light, but no matter how they try, they fail most miserably.

Just as the big moth made a vain dash against the window pane,

is if to show the smaller ones how easy it was to reach the light, some men, who look upon themselves as possessors of greater wisdom, make attacks on things in their way but go down to defeat in their attempt. Their giant brains can not penetrate the obstacles in their way. Most of them will not admit their failures but will try to make others believe that they have succeeded.

Moths would succeed in their efforts to reach the light, if they only knew that the way to reach it is by coming in through the open door. We have seen—to our regret, we must say—how some moth has made that discovery and at a moment we least suspected has made its way to the light in our house, acting as if it just wanted to tease us who try to keep them out.

The Lord has provided an open door for all those who seek the true and eternal Light. He sent Jesus Christ into the world to become the door through which we can enter into the mansions of light. "I am the door," Jesus said. The Word of God points to Christ as the door and urges us to enter through Him. Those who refuse to make their entrance through that open door are in darkness, no matter how much they may pride themselves of the light of their own. Like the moths, they still remain outside and will remain in outer darkness forever. On the other hand, those who have sought an entrance through Jesus Christ have come to the true Light and shall live in that light through all eternity.

"Yes, But——"

By BIRDINE D. PETERSON

GOOD MORNING, Donald. We're happy to see you back in church school today." As she thus greeted a primary child, the teacher expressed sincere joy.

Dissatisfied with the irregular attendance of Donald, a teacher

in one of our Chicago churches decided to call at the child's home. Donald's mother cordially received her. She was a conscientious mother and appreciated the teacher's interest in her son. As the teacher walked home, there was a prayer

in her heart that her visit would prove profitable. And it did! The following Sunday both Donald and his sister were in church school.

Too often we teachers complain about the lack of co-operation and religious training in the home. And at times this criticism is justified. But someone has said, "It is better to light a candle than to rail at the darkness." Early in the church school year a visit in the home with the purpose of building a feeling of common interest in the spiritual and social welfare of the child can establish a mutual confidence and co-operative spirit. With the proper approach the teacher can enlist the parents' help in lesson assignment and lesson application to the child's daily life. In turn, the teacher can learn how he may best help the parents in Christian training of the child. *Home and church school relationships depend not only upon the parents' attitude toward the church but also upon the teacher's attitude toward the home.*

Everything in the child's experience plays a part in shaping his attitudes, habits, interests and actions and to a large extent in determining his way of life. Furthermore, the home forces are power-

ful! To understand the "why" of a child's personality the teacher must learn something of his family life through home visitation.

The child represents one of the most important concerns in the parents' life. Ofttimes unchurched parents can be reached through their children. Many a parent has come into fellowship with Christ and the church because of the child's interest in the church school. In visits to the home, the teacher can be a powerful agent in persuading the parents to attend church and to bring their children with them. What a blessing this is to the child, to the parents and to the church!

To have regular pupil attendance, to understand the child, to obtain parent co-operation, to reach the unreached—are these not reasons enough for every teacher to be vitally concerned in home visitation?

"Yes, but I'm too busy—" "I don't know how—" "I don't care." In spite of the importance of and need of home visitation, these three excuses are often heard. For teachers who give the first excuse, a statement made recently by one of our pastors is pertinent: "We can always find time to do the things we really want

to do." For those in the third classification, a change of attitude is necessary.

For teachers who "don't know how," the following suggestions may prove helpful:

1. Pray about the visit to be made.

2. If you lack self-confidence, ask a friend to accompany you on the first few visits.

3. Make the visit at convenient time for the family and preferably when both parents are home.

4. Be ready to start the conversation in a friendly manner. Be enthusiastic.

5. Let the parents do most of the talking. You can learn many things that will help you to understand the child.

6. Observe family relationships in the home.

7. Make wise use of literature.

For example, leave a tract such as "A Call to Parents" or "Prayers for Children."

8. Invite the parents to come with the children to visit the church school and to worship at the regular morning service.

9. Stay long enough but not too long—so that you will receive a sincere invitation to return.

10. *After* you have left the home, jot down the important factors in the visit for future reference.

Watch for Results!

"Yes, but—" Away with our petty excuses! Our Master Teacher frequently visited in the home. Shall we not follow His example? If through home visitation even "one of these little ones" is brought to Jesus, will it not be worth our time and effort?

God in Nature

By JOHN F. PALM

ALL THINGS both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to earth "as he that

serveth" (Luke 22. 27). The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1. 14). The same law of service is written upon all things in nature.

The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of light—all have a ministry. Lake and ocean, river and spring—each takes to give.

As each thing in nature ministers thus to the world's life, it also secures its own. "Give, and it shall be given unto you" (Luke 6. 38) is a lesson written no less surely in nature than in the pages of Holy Writ.

As the hillsides and the plains open a channel for the mountain stream to reach the sea, that which they give is repaid a hundredfold. The stream that goes singing on its way leaves behind its gift of beauty and fruitfulness. Through the fields, bare and brown under the summer's heat, a line of verdure marks the river's course; every noble tree, every bud, every blossom, a witness to the recompense God's grace decrees to all who become its channels to the world.

Of the almost innumerable lessons taught in the varied processes of growth in nature, some of the most precious are conveyed in the Saviour's parable of the growing seed. It has lessons for both old and young.

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring up and grow, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (Mark 4. 26-28).

The seed has in itself a germinating power, a power that God Himself has implanted; yet if left to itself the seed would have no power to spring up. Man has his part to act in promoting the growth of the grain; but there is a point beyond which he can accomplish nothing. He must depend upon One who has connected the sowing and the reaping by wonderful links of His own omnipotent power.

There is life in the seed, there is power in the soil; but unless infinite power is exercised day and night, the seed will yield no return. The showers of rain must refresh the thirsty fields; the sun must impart warmth; electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God.

"The seed is the Word of God" (Luke 8. 11). "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth" (Isaiah 61. 11). As in the natural, so in the spiritual sowing; the power that alone can produce life is from God.

The work of the sower is the work of faith. The mystery of the germination and growth of the seed he can not understand; but he has confidence in the agencies by which God causes vegetation to flourish. He casts away the seed, expecting to gather it manifold in an abundant harvest. So parents and teachers are to labor, expecting a harvest from the seed they sow.

For a time the good seed may lie unnoticed in the heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up and at last brings forth fruit. In our lifework we know not which shall prosper, this or that. This question is not for us to settle. "In the morning sow thy seed, and in the evening withhold not thy hand" (Eccl. 11. 6). God's great covenant declares that "while the earth remaineth,

seedtime and harvest . . . shall not cease" (Gen. 8. 22). In the confidence of this promise the husbandman tills and sows. Not less confidently are we, in the spiritual sowing, to labor, trust His assurance: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55. 11). "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126. 6).

The germination of the seed represents the beginning of spiritual life, and the development of the plant is a figure of the development of character. There can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the growth of character. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be constant advancement.

The plant grows by receiving that which God has provided to sustain its life. So spiritual growth is attained through co-operation with divine agencies. As the plant

takes root in the soil, so we are to take root in Christ. As the plant receives the sunshine, the dew, and the rain, so are we to receive the Holy Spirit. If our hearts are stayed upon Christ, so He will come unto us "as the rain, as the latter and former rain unto the earth" (Hosea 6. 3). As the Sun of Righteousness, He will arise upon us "with healing in his wings" (Malachi 4. 2). We shall "grow as the lily" and we shall "revive as the corn, and grow as the vine" (Hosea 14. 5, 7).

The wheat develops, "first the blade, then ear, after that the full corn in the ear" (Mark 4. 28). The object of the husbandman in the sowing of the seed and the culture of the plant, is the production of grain—bread for the hungry, and seed for future harvests. So the divine Husbandman looks for a harvest. He is seeking to reproduce Himself in the hearts and lives of His followers, that through them He may be reproduced in other hearts and lives.

The gradual development of the plant from the seed is an object lesson in child training. There is "first the blade, then the ear, after that the full corn in the ear." He who gave this parable created the tiny seed, gave its vital properties,

and ordained the laws that govern its growth. And the truths taught by the parable were made a reality in His own life. He, the Majesty of heaven, the King of glory, became a babe in Bethlehem, and for a time represented the helpless infant in its mother's care. In childhood He spoke and acted as a child, honoring His parents, and carrying out their wishes in helpful ways. But from the first dawning of intelligence He was constantly growing in grace and in a knowledge of truth.

Parents and teachers should aim so to cultivate the tendencies of the youth that at each stage of life they may represent the beauty appropriate to that period, unfolding naturally, as do the plants in the garden.

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years. Childhood answers to the blade in the parable, and the blade has a beauty peculiarly its own. Children should not be forced into a precocious maturity, but as long as possible should retain the freshness and grace of their early years. The more quiet and simple the life of the child,

he more free from artificial excitement and the more in harmony with nature, the more favorable it is to physical and mental vigor and to spiritual strength.

In the words of the great nature poet, William Wordsworth, let the child be:

"Well pleased to recognize
In Nature and the language of the
sense,
The anchor of my purest thoughts,
the nurse,
The guide, the guardian of my heart,
and soul
Of all my moral being."

December

By HORTENSE HAGE STORVICK

Are Our Pupils Aware of Advent?

LAST Sunday the altar cloth up in church was green; today it's purple. How come?"

Fortunate is the teacher one of whose pupils asks a question like that, giving a natural opportunity to bring the class into the beauty of the Advent season. If we explain the meaning of the seasonal colors of altar paraments and pastors' vestments, if we introduce the great hymns of each season, if we point out that the Gospel texts and Epistle lessons fit the Church year, and if we encourage our pupils to note them and the collects and sermons accordingly, both their worship and their daily living will be thereby enriched.

On every Lutheran teacher's study desk should be the booklet, *The Christian Year* by Benjamin Gertz Lotz, or some other equally good exposition of the seasons of our Church year. These are statements from Lotz's section on Advent:

"Advent Sunday is New Year's Day in the Christian Year. It is just as truly that for the Church as the first day of January is New Year's Day for the world of commerce and business. Advent Sunday is the one nearest Saint Andrew's Day, which is the thirtieth day of November.

"The season is of about four weeks' duration. At least there are always four Sundays, and they are called the First, the Second, the

Third, and the Fourth Sunday in Advent.

"Advent is the time of expectation and longing. Its very name suggests this. It is the time when the world awaits the birth of the Saviour. It is similar to that long period of preparation which God worked in Israel before He sent His Son into the world. Our season is a little Advent when we compare it to these hundreds of years of preparation. That was the Great Adventtide, for the ancient people had much to learn. They had to learn that God was one God. That was a hard lesson. The Romans and the Greeks, who were considered the most cultured people of antiquity, believed that there were many gods. But the faithful in Israel were taught to pray over and over that they might remember that the Lord God of Israel was one God.

"Until this lesson was learned, Christ did not come. The ancient prophets and the law were schoolmasters to prepare the world for His coming.

"In the Christian Year Advent, too, is a time of preparation for the coming of the Christ-child. . . . Truly He was born many years ago in Bethlehem, but in many hearts He has never come. In those

hearts He must be born. And in many in which He has come, He has been so crowded that there is hardly a place for Him to lay His head. . . .

"We need to think of this in Advent. Many of us need to make Christmas really *Christmas*.

"During Advent and Lent we find violet as the proper color. These seasons are times of sorrow, of penitence and contrition, and violet is appropriate for them, for violet invokes in us thoughtfulness and the spirit of meditation."

Do You Save Your Copies of

THE CHURCH SCHOOL TEACHER?

Many articles are worth re-reading, hence it is unwise to discard back issues. A rubber binder will hold together one year's set of the neat booklets.

Turn to "At Christmastide," page 19 of the December 1945 issue. All that is said there should be fresh in mind this year, too: Leisure, Memories That Count, Evaluating the Worth of the Program Planned, An Opportunity Frequently "Muffed," No Class Today, "Growing Up" Classes, Two of Yuletide's Many Opportunities, Using our College Students.

I've Been a Lutheran Only Eight Years"

She stood before us, attractive, vivacious, sparkly-eyed, *self* completely forgotten in her enthusiasm for the great work of Sunday school teaching. Wife, mother, kindergarten department teacher, she still finds time to inspire other teachers by speaking at teachers' meetings when invited by other congregations.

Before her on the dining room table in the home where the teachers' meeting was being held, she had samples of illustrative materials she uses in her teaching, books she finds helpful in preparing her lesson plans.

"You must have been teaching a long time to have such a splendid collection of pictures and books!" exclaimed a young teacher who sat near, open-mouthed with interest.

"No, I've been a Lutheran only eight years; an adult confirmand, you see." And the speaker, in response to the surprised questioning of her very interested listeners, told how a neighbor of hers kept inviting her to go to Ladies Aid until finally she went. That loyal Christian neighbor continued inviting her, she became acquainted with the pastor, was invited to

attend adult confirmation instruction, brought her husband with her, and now both are pillars in their congregation.

"And I've been a Lutheran *all* my life," said one of the teachers when the visiting "spark plug" had finished her talk. "She makes me ashamed; I could have built up a lot more teaching helps than I have."

"What impresses me," remarked another, "are the far-reaching results of one person's inviting another to an auxiliary meeting at church. We would not have had this live-wire Lutheran teacher inspiring us tonight if that Ladies Aid member had not been on the alert to invite her neighbor to church; and the kids in that church would have missed out on a wonderful teacher."

She Is a Parish Missionary

A warm smile lighted up her face as she said a cordial welcome to the young couple who brought their little boy and girl to the kindergarten department.

"Good morning! I'm Miss.... And your name is....?"

"We are new in the neighborhood and don't belong to any church.

The following Friday's mail brought Pastor . . . this note:

"There's a couple at 4630 . . . Avenue who may be candidates for our adult instruction class. She was Catholic and he was Baptist, but they have no church home. Now their two children want to come to our Sunday school. They started last Sunday. I called at the

home last night and found them glad to be invited to attend church while Bobby and Betty are in kindergarten. I think it would be worth your time to call there as soon as you can."

A true story. Thanks be to God, it can be and is repeated throughout our church.

"Be a Blessing"

By M. LOUISE C. HASTINGS

EVERYBODY likes new ideas for the Christmas season, but especially principals and teachers of our church schools are searching for them. To keep the interest high in our schools we must always add something new and appealing to the hearts of our youth.

Part of our work as teachers is to help the boys and girls under our care to find the beauty in life that comes from thinking of others, from doing kind deeds all along the way, from trying to lessen the burdens in little sympathetic ways of those who are carrying heavy loads. There need to

be talks about the art of being kind, of generosity and friendliness, but there is also need of providing opportunities for carrying out such feelings into practical expression. There is no better time than in the Christmas season to stress the meaning of "Be a blessing."

Following are suggestions for carrying out a few programs that will shed Christmas cheer in many directions. After the boys and girls have done their bit to make gifts of different kinds for others, try to provide the joy that comes from meeting the children and others

for whom they have worked, so that experiences may be forthcoming at both ends of every project.

Gifts from the Woods

An important experience every year is for teachers and pupils to gather nature's gifts together. They cost nothing, but the working together, out of doors, for a special purpose is a valuable thing. It leaves memories. It cements friendships. It creates a joy of doing things for others which may grow into a habit of a lifetime.

There are many gifts that nature offers and from them beautiful presents may be fashioned. Evergreens for wreaths, sprays, festoons, garlands, buttonhole bouquets, baskets and boxes of evergreens, cones for fireplaces and for making into cunning little figures to go with other kinds of gifts; mosses, lichens, baby ferns and tiny pine trees for dish gardens and terrariums; these are all possibilities for a church school with competent leaders. Such a project might well be for the entire school.

And always there are people in any church or community that love nature, that long to get to the woods, that dream of experiences to come when there are no handicaps. These are the people who

will rejoice in some of nature's treasures at Christmas time. Think of them and give them some of your woodsy gifts!

Practical Gifts to Make

A class of girls would enjoy rigging up brooms for homes that need to be brightened by something unusual. A home that is recovering from sickness would appreciate something that will turn the atmosphere into one of fun. Let each broom handle have hooks screwed into it all the way up and down. First of all a new broom is a real gift. The gifts hung on the hooks would depend on what family is to receive them. Two kitchen dish towels, two holders, a brush, a dust pan are suggestions. If it is a child's broom the class is decorating, balls of popcorn one one hook, bags of lollypops, a bag of cookies, a bag of nuts on others, and so on.

There is another broom gift which always creates fun along with its usefulness. This is the broom doll. Put a ball of twine or a sponge on top of the handle for the head. Cover with cloth on which a face is marked or painted. A dish towel makes a good turban, a kitchen apron hangs from the neck, a belt or necklace of kitchen

gadgets, and so on. Is there a class in your school to fashion such a gift for somebody?

Speaking of dolls, individual classes, or the school as a whole, might like the idea of making dolls the foundation of the Christmas work. There are so many kinds of dolls that are easy to make. Snuggly dolls, cuddly animals, braided, worsted and rope dolls that flop this way and that, dolls made from children's socks and stuffed, oilcloth dolls and animals, printed cambric and crash toweling dolls are among those suggested. Each class might make different dolls or the school as a whole might all make the same dolls. There are plenty of places that will welcome gifts of this kind, such as children's hospitals, children's homes, neighborhood houses and individual homes.

Baskets

There is the Basket Christmas. Just think of all the different kinds of baskets there are to fill and what an education to our boys and girls to share in such experiences! For the needy there are market baskets of food; for the convalescing there are baskets of fruit and baskets of jelly and other home delicacies; for shut-ins or elderly

people who enjoy a fireplace there are baskets of cones; for those who love the woods there are baskets of evergreens and baskets of beautiful dried weed heads; for children there are baskets of goodies, and always there are baskets with gifts sticking out this way and that.

Do not forget the lovely little mystery baskets full of gifts wrapped up to appear what they are not. For example, little cup cakes each holding a favor. There are kitchen baskets, baskets of garden accessories, seasoning baskets. None of these need be large. It is often the unusual basket that means the most. Let each contain a twig of evergreen and a few of the red berries of the black alder, if possible, or bayberry or mistletoe or bittersweet.

Picture Postcard Bungalows

Very interesting little Christmas gifts may be made with postcards. A girls' class in the teens would enjoy such work. The necessary equipment for a single bungalow is 14 colored postcards, silkateen and a needle. First of all, paste the cards together in sets of two. One set will be the floor, two sets will be the long sides, two sets will stand on the short end and

will be cut in a triangle at the top. The other two sets will be sewed together on the long side for the roof. Only one side of the roof is sewed on, the other side raises up. Sew the sets together according to directions with silkateen, basting stitch. Use any color available.

When the little houses are finished, the class will fill them with small gifts suitable for the recipient. Handkerchief, thread, needles and thread, safety pins, soap, perfume, nuts and candies are suggestions. If some special class is entering the Christmas season through the kitchen, these little houses would be good containers for cookies and small cakes. They will be useful also to hold small things when the gifts inside are removed.

With occupation for the boys, which must always have a worthy purpose—wood carving, whittling, repairing toys, dolls, kiddy carts, and so on—the practical side of Christmas gifts will be handled. But there is much more to the meaning "Be a blessing." It means the giving of self in tender little acts that will bring happiness to others. It is our privilege as teachers to help create and foster this urge.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Belief and Practice. In discussing the question: "Do We Believe in Parish Education?" in the *Lutheran Standard*, Prof. Theodore Liefeld, speaking for the American Lutheran Church, says: "There are signs that our congregations are becoming alert to the need and are developing greatly broadened programs of parish education. Carefully planned and executed teacher-training programs are increasingly common. Improved methods are being introduced in catechetical work. The limited half-hour of usual Sunday school instruction is being augmented with vacation Bible school and weekday released-time instruction, and with considerable success. And adult study groups, meeting outside of the Sunday morning class hour, are helping to develop a much more intelligent and active church membership.

"All of these activities help to compensate for the inadequacy of the Sunday school in meeting the modern religious education need and offer hopeful indication that we do believe in a thorough, well-

rounded program of parish education.

"But the really convincing answer must come from another quarter, for the critical point is the home. However elaborate a congregation's program of religious education, it can be effective only in proportion as the homes of the parish are on the job. And that job includes more than mealtime prayer, or family worship, or encouragement and help with lessons. Perhaps its biggest demand is consistent Christian living."

* * *

As if to supplement the concluding paragraph in the above article, the same paper contains a communication from Mr. Julius Bubolz, of Appleton, Wis., in the course of which he says: "Family worship has helped my home to develop strength of will and discipline. This strength of will is carried over into every department of life. It has helped in congregational activity, in activities of the community, in business, in life. . . . At 84, my 240-acre farm gets my weekly supervision; my office with 22 stenographers receives my daily counsel; my business often makes it necessary for me to drive my auto. I enjoy myself at 84 and at-

tribute my happiness to our regular program of family worship."

* * *

A Nursery Guild. St. Luke's Lutheran Church (U.L.C.), Fort Wayne, Ind, has developed an organization as an aid to its parish education program; and calls it the Nursery Guild. It is composed of young mothers, and its purpose is "to promote parent education and to establish a closer relationship with their children." The group has used *The Mother Teacher of Religion*, by Anna F. Betts as a study book, and is now using *We the Parents*, by Sidonie M. Gruenberg, for the same purpose. There are monthly study meetings, and two meetings for invited guests each year.

During the worship service each Sunday morning this group of young mothers takes turns in conducting the nursery for children under six years of age. Usually three mothers serve at a time. The mothers furnish the toys and equipment used during this hour. The guild also supplies all the teachers and workers for the nursery class of the Sunday school. This plan is operated on a three-month basis with the duties rotating according to a schedule. The nursery roll

superintendent is a member of the group and furnishes the members with the names of all new babies in the congregation's territory, whose mothers might become prospective members of the guild and of the church. Quite a few families have thus been brought into contact and finally into membership with the church.

* * *

Universal Bible Sunday. A world-wide Bible reading program to be observed between Thanksgiving and Christmas, sponsored by the American Bible Society, is announced by Dr. James V. Claypool, newly appointed director of the Society's department for the Promotion of Bible Use.

The Bible-reading program is a plan to get people all over the world to read the same Bible selections daily between the two days, November 28th and December 25th, and has as its central day, Universal Bible Sunday, December 8th. The theme selected for the 1946 program is "The Word of Power for a Power Age" and the 28 daily readings feature some of the "Spiritual Pioneers" of the Bible who found in its pages help for the problems that crowded the life of those days.

Last year people in over twenty

nations shared in the reading. The program, inaugurated by the Bible Society in 1944, was the outcome of a letter sent by a lonely young marine in Guadalcanal, asking his mother to join him in reading each day, at the same time, a similar passage of Scripture.

* * *

A Visiting Sunday School. Sarah M. Price tells in *The Sunday School Times* about a Sunday school in Frederica, Delaware, which suffered from poor attendance. Finally it was decided to set up a visiting Sunday school, something on the order of a visiting nurse to see just what was wrong.

Five teachers formed the committee to do the visiting, and they changed off with another five teachers from Sunday to Sunday. The heads of the Sunday school departments report the absentees and these are grouped according to their location in town. Usually one teacher has from two to five pupils to visit. Shut-ins received, in addition to the visit, some simple gift besides the lesson literature.

It was not long before the attendance began to increase noticeably and new pupils began to come in.

Home Education

Issued by the National Kindergarten Association

The Power of Decision

By HILDA RICHMOND

A STRANGER paused in her walk to watch a little huddle of children on a lawn. Every child seemed to be talking, and none listening. The mother of two of the boys in the group was placidly sewing on the porch.

"They are deciding whether they will go wading or have a little party on Max Preston's lawn," she explained to the onlooker. "Come up and rest awhile."

In two minutes all the excitement had died down. A vote had been taken in which the *waders* outvoted the *party* group. Bathing suits were quickly donned, toy shovels assembled, and the whole crowd trooped to the sparkling stream at the foot of the garden.

"I don't see how they did it so quickly," said the visitor. "My three will wrangle for an hour before deciding what to do when their wishes differ. Often they wear out my patience, and I sternly forbid all plans but mine. That isn't an ideal way, of course, and

usually they don't accept it very graciously."

"Haven't you seen grown people who hesitate and argue at great length before making up their minds?" asked the hostess.

"Indeed, I have!" answered her guest with emphasis. "This very afternoon Mrs. Towner kept me waiting thirty minutes before deciding that it was not convenient for her to go calling with me. Our club had appointed us to distribute literature about the European famine, and I had rashly promised to wait until it was convenient for her to go."

"Well, in our family a certain number of minutes are allotted our children for discussion, and then the majority rules. The children's father conceived the plan; and though there is much noise for a few minutes, it works out very well."

"But sometimes quick judgments turn out badly," said the other woman. "If a project is an important one, I think it should be considered very carefully before a decision is made."

"Of course, that is true," agreed the hostess, "but hesitating and arguing does not necessarily mean careful thinking, does it? Besides, we are teaching our children, little by little, to distinguish between the important and the unimportant. When a choice involves only a preference, they have been taught that it is foolish and selfish to continue to argue about it—while, if better results seem to be at stake, they should endeavor to persuade the others, but in the end accept the opinion of the majority. When a principle is involved, however, they understand that if their companions are determined upon a course which seems wrong, they themselves must leave the group."

"That is wise teaching," said the visitor. "Hesitation and caution are really not the same thing, and grown persons who hesitate do miss many of the good things of life. Without knowing it, you have helped me, and I thank you."

"Thank my husband, not me," was the laughing reply. "He had to show me a more excellent way than continually turning over in my mind, day after day, the alternatives which must be decided upon. Sometimes I am a little too hasty, now, but I would not go back to the old way for a fortune."

Good Morning!

By JANE ELLIOT

GIVE me my cart! That's my cart!"

These exclamations, in tones of tearful reproach, came from a small child standing on the edge of a lawn bordering on a side street. The protest seemed entirely justifiable, for—in the middle of the sidewalk—stood a child's red express wagon, and sprawled completely over it lay the town's "bad boy." He was trying to propel himself and the cart by pushing in the mud with hands and feet.

He could see me as I approached and doubtless expected the usual tirade, such as "Why you miserable, mean boy! The idea of taking that little boy's cart away from him! Don't you know it's only a bully who'll take advantage of such a little fellow?" and so on. In fact, as matters turned out, I do not think he had recently been spoken to by any of his adult neighbors except in reproof. Apparently he felt that "every man's hand was against him" and his dark, surly face indicated that he was ready for any encounter, and he would not wait for the other fellow to begin, either!

As I drew near, as if to ward off the sermon he knew would be forthcoming, he growled a guttural "Hi!"

Acting on a sudden impulse, I replied in my sweetest, most polite tone, "Good morning!"

The effect was electrical. He sprang to an upright sitting position and simply gazed, open-mouthed, as I went by, I could almost hear the tumult of combat going on inside the boy.

Evidently the better nature conquered, for very soon—in tones as pleasant and polite as my own had been—he called, "It's a fine day!"

I turned around to smile at him, and lo, he was walking away from the cart, whistling! How thin was that ugly mask of defiance after all! A single pleasant remark and the change was almost unbelievable! I wondered, as I passed on, what would be the result of continued right treatment. If he should receive one kind word for each harsh one already received, would he not quickly develop into one of the town's most courteous boys?

Eight or nine years in this world of so many vindictive grownups—especially when one is practically lost in a big family and seldom has quite enough to eat—is likely

to produce a protective crust. But surely all of us have an obligation to use crust-melting kindness instead of crust-hardening harshness when contacting such children. We might well ponder these familiar lines:

"Be noble! and the nobleness that lies
In other men, sleeping but never
dead,
Will rise in majesty to meet thine
own."

How true—and how very true of children!

I Am the Way

From page 2

attitude which so easily creeps into our work. I know our work is being belittled and criticized, sometimes even in the religious press. I know we can not keep up with the machinery of secular education. But we have something which secular education does not have. We have a Christ who can say: "I am the Way, the Truth, and the Life," and we can spell these words with capitals. Let us not cheapen our message in order to compete with the world. Let us not fritter away precious time with

too much busy work in our church school. We have a message. Let us deliver it. We have a Christ. Let us bring Him to the world.

I spoke of Christ as the powerhouse and of the church workers as the power lines. What we need are really live wires, not in the cheap sense of the term, but in its most serious sense. Beware of the "shorts" in your person and in your work. We must be fully charged with power from on high so that Christ can use us as channels into the world. It all depends on our personal relation to Christ.

There is a fundamental difference between teaching the gospel of Christ, and teaching grammar or history or arithmetic. Teaching secular subjects is an intellectual process and calls merely for a meeting of minds. Teaching the gospel is a life process and calls for a meeting of hearts. Christian education is essentially the contact between a genuine Christian personality and the learner. It calls for people who are thoroughly consecrated and dedicated to the service of Jesus Christ. It is one thing to teach a class something about Jesus. It is quite another to put them in contact with the ever-present Christ.

I know of at least one Sunday

school where the teachers meet briefly before the school opens. They meet for a brief prayer service. It may not be possible to have such a formal meeting, neither is it absolutely necessary. But one thing is certain: the Sunday school teacher must meet Christ before he or she can meet a class in church school. It must be said of him what was said of Peter and John in Acts 4: "They took knowledge of them that they had been with Jesus." There is no substitute for a living personal faith in Christ. A Sunday school teacher who can not say with Paul, "I know in whom I have believed," is a poor teacher in the most tragic sense of the word, no matter how much he may know about Jesus or about the Bible.

All of this follows when we start thinking about John 14. 6.

But let us now look more closely at the details of this marvelous statement of Jesus.

I Am the Way

Here is the answer to an age-old question of mankind: How can I find the way to God? For thousands of years man has asked this question. The search for God is the deepest problem of mankind, whether people realize it or not,

and there will be no peace either in the heart of the individual or among the peoples of the world until the answer is found. Man has tried every conceivable way into the presence of God, from the building of the tower of Babel to the latest religious quackery. The Bible writes over all of them: "They are all gone out of the way; they have turned everyone to his own way; the way of peace have they not known." Even a Job cried out: "O that I knew where I might find him!" The real question is not whether there is a God or not; the question is: Where is the God that cares for me and to whom I can come with my troubles and problems?

Here He is. "I am the Way," says Jesus. He does not say: Here is one way, if you want to try it. He says: "I am *the* Way." Quite a few religious people play with the idea of different approaches to God. But there are no side roads, and no detours on the way to God. Jesus blocks every other road with his categorical, "I am the Way." "No man cometh to the Father but by me." The Church understood. You can hear the echo of Jesus' word in Peter's equally sweeping statement: "Neither is there salvation in any other; for

there is none other name under heaven given among men, whereby we must be saved." Conditions in the world today are a grim confirmation of the stubborn fact that the Christ way is the only way which will save mankind from impending disaster.

What does this mean for us church workers? Simply this: Our entire work must be Christ-centered. We can not afford to offer a watered gospel, religious patent medicines, man-made schemes of salvation. Let each one of us be a road sign along the highway to heaven which is Christ Jesus.

In the book of Acts there is a peculiar name given to the early believers. They are repeatedly referred to as the people "of the Way." (See 9. 2; 19. 9 and 23; 22. 4; 24. 22.) Never mind who coined this term. It strongly reminds of our text, and it is deeply significant. The Christians in the early Church not only knew the way to God in Jesus Christ. They were called the people "of the Way" for another reason. Everybody recognized the Christians as followers of Jesus, because their way of living, their daily conduct was decidedly different from the lives of the non-Christians.

It should be clear to every one

of us that the most effective way of teaching the gospel is to live it. "So let your light shine before men that they may see your good works and glorify my Father which is in heaven." I do not know who wrote this little poem, but I love it:

You are writing a gospel, a chapter each day,

By deeds that you do, and by words that you say;

Men read what you write whether faithless or true;

Say, what is the gospel according to you?

I am the Way. Are we people of the Way? Are we leading others that way?

I Am the Truth

The Way first; then the Truth. I wonder if there is not a deeper reason for this sequence. Let us see.

Jesus does not say: Here is one way of looking at it, of arriving at the truth. He says: "I am *the* Truth." This is an uncompromising statement. You can imagine what the wise men of the world will say. Truth, they say, is something which is still in the making, but we are on the way. Truth is the result of patient investigation of the facts and of careful thinking, and the scientific method is

the only way of arriving at the truth about anything. No doubt men have done a great amount of research and thinking. But even the scientist will have to admit that there must be something wrong with our search for the truth, when the greatest scientists of today are standing there with something in their hands which frightens them and which they would like to hide from the world. Frankenstein is no longer a fiction; it is a scientific fact, a grim reality. This is what our search for facts and for truth has gained us. There is something wrong with the human brain, with unguided human intelligence. Truth is coming back with a vengeance. In spite of our increased knowledge, there is more doubt and confusion, more skepticism and downright cynicism in the world than ever before. Man has reached the end of the intellectual rope and is ready to hang himself. Why?

Man was satisfied with half of the truth, with a fraction of the truth. He refused to accept the ultimate truth in Jesus Christ. Jesus is not talking about the fragments of truth in the various fields of human knowledge. Tennyson said:

Our little systems have their day. They have their day, and cease to be. They are but broken lights of Thee, And Thou, O Lord, art more than they.

Jesus is talking about the larger truth which is beyond the microscope and telescope—the truth about God, the truth about ourselves, the truth about those eternal laws which govern not only the stars in their course, but our personal, our social and economic, our national and international relations. Here is where man with all his knowledge has so woefully failed, and here is where Christ must come in. I am the Truth. The way mankind is going without Him, without regard to the elementary rules of God's kingdom, can not lead to the truth. This way has led us to World War I and to World War II and will lead us eventually to a war which will end all wars, because it will end man himself. Today it is either Christ or chaos.

Fellow church workers, we have the truth in Jesus Christ and His way of life. Spread it, preach it, teach it. It is the only hope of the world. We have the promise: "If ye continue in my word, then are ye my disciples indeed, and you shall know the truth, and the truth shall make you free." But

the Way, first. Surrender to Jesus first. Then, and then only, will things take on meaning, and we are on the way to truth. The Way, the Truth, and finally:

I Am the Life

"This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Again, Jesus does not say: I offer you one kind of life. He says: "I am *the* Life." Fellowship with God in Jesus Christ and knowledge of God in Jesus Christ—this only will lead to a life that is life indeed. Man is trying to enjoy life by a series of galvanic shocks, by stimulating his animal existence. This calls for bigger and bigger doses, until the batteries are worn out. Then death.

A truly satisfying life, a life free from remorse and constant worries, a life radiant with joy and peace, is possible only for people who live in closest fellowship with Him who is the Life.

Fellow workers in the kingdom of God, let us bring this message of life to a dying world while there is still a chance. Let us demonstrate it by a joyous Christian life. And life will beget life.